August 1, 1949
64 copies

Yenching University
Peiping (West), China
June 6, 1949

Dupl.

Dear Friends:

I'm seizing an opportunity to send a letter out with a friend returning to the States, and since regular mail is so uncertain, our best chance of getting word to you all is to ask the folks to send copies of this letter around. As for regular mail service--enough to say that our last letters from the Tarrants were in February; one letter from Tom slipped through in April; and, wonder of wonders, long after we had given up hope, our Christmas packages arrived in all their splendour in May. What excitement that was! The liberation of Shanghai the other week opened up cable communications for us again and makes us feel much less isolated, but at 50¢ a word, delayed rate, we've managed to resist the temptation.

Next week we will have been just half a year behind the bamboo curtain. After the way we screwed up our courage to the sticking point in deciding to stay, these six months have been somewhat of an anti-climax. No distress, no hardships, no persecution.

Today, for example, I am feeling particularly benevolent toward the new government. It has declared the day a holiday--Teachers' Day--and just an hour ago three students called on us with a flowery tribute from the student body. They may have been reorganized on "democratically centralized" principles, and they may spend most of their spare time reading Marxian literature and anti-foreign news releases in the hammer-and-sickle decorated student center, but our students continue to be refreshingly friendly to us all.

The fighting moved south so quickly after the siege of Peking, and left us so peaceful here, that we had almost forgotten China's never-ending war until suddenly, Friday, an ammunition dump just beyond Yenching's East Gate exploded with a roar that shook us out of our English classes and had students and faculty dodging shrapnel that showered the campus. Explosions lasted two hours, and the amazing thing is that though the dump was almost in the center of Chengfu village, and though foot-square steel plates rained from the sky--four fell in Miss Burtt's Friends' Center--yet only one person in the village was hurt, and few injured.

The general situation in North China is orderly and peaceful. Up until two weeks ago we were afraid of famine, but now the drought has been broken and we should have at least a minimum harvest. Food prices, which had begun to rise sharply, are now slowly falling. The currency situation looks better, too. People's Banknotes have been stable for almost a month, after tumbling from 80 to 1 U.S. dollar in January to the present rate of 1040 to 1. But business in general is pretty low--high taxes and no trade. Taxes have also hit farmers heavily, and although land redistribution has not been carried out in this area, there has been some trouble with people who did not want to plant their crops for fear the land would be taken away from them after the seed was in.

But the enthusiasm of the students knows no bounds. The brightest boy in my English class, a pre-med student, said to me the other day, very earnestly, "In 50 years we will have a paradise here in China. We must all work hard, but we will have it." "I hope so," I said, "but there will be many difficulties and problems, you know." "Do not doubt it," he said. "Look at Russia. If they can make so great progress in 30 years, in 50 years we can have a paradise."

Last week, quite unexpectedly, the Yenta Christian Fellowship, which is the student Christian organization on campus, elected me faculty chairman of its Executive Committee. In some way the changed situation has been a good thing for this group, cutting its membership, which has always been too loosely defined, I think, down to about half of what it was a year ago. It was a healthy thing to slough off the hangers-on, and the cookie-pushers looking for eats, and the under-cover politicians using the group as a mask for other activities. It means something now to belong to a Christian group.

But sometimes the falling away hurts. A little freshman came around in great distress to talk to one of the Fellowship leaders. "I wonder if my family knows how hard it is," she said, "for me to keep my faith when my roommates make so much fun of me." Her mother and father are earnest and devout Christians in South China. "They will be so worried when they know about my roommates," she said. There are usually four students to a room here—a room just big enough for the four beds. The other girls, older and more aggressive, were ridiculing her, frightening her, arguing with her all day, urging her to throw away superstition and get in step with the new China. All the leader could do was comfort her, counsel her, and point out that there is much that Christians, too, can do for a new China. She saw the freshman several times afterwards, but the girl didn't talk much. Then one day on the library wall, which carries student body posters, slogans and announcements, this notice appeared: "I wish to announce to my fellow-students that I am no longer a Christian. I have discovered my mistake, and how I have been deceived..." The little freshman's parents, I am afraid, will be more than worried when they hear how hard it was for her to keep her faith.

After experiences like this, Easter Sunday, as it always does, brought us the note of confidence and victory that we needed. About 80 came to the sunrise service on one of the campus hills, but there were almost 200 at the regular morning service. We met outdoors in a little glade. The choir's "Hallelujah Chorus" rolled out over the lake and through the campus. Dr. Chao, dean of the School of Religion, spoke simply and powerfully on the meaning of the Resurrection. But most powerful of all was the witness of two students who stood up to profess Jesus Christ as Saviour and be baptized. It took courage to make that stand in a time like this. A baby was also baptized, and it greatly intrigued me to see Phil Lee-Woolf, English Congregationalist, after a sermon by an Anglican, baptize the baby into the Methodist Church, one of the students into the Congregational Church, and the other into the Church of Christ in China (Presbyterian). What better example of the spiritual unity in Christ that can underlie our differences!

So there is much to encourage us as the work goes on. We have official guarantees of freedom of religion, though of course there will be unofficial pressures and difficulties. We are living very comfortably, and eating even better than several months ago. We need passes, and must sometimes stand inspection to get in and out of the city, but we've been better treated here than foreigners in the city who have only very recently been allowed outside the city walls. Yet Dave Stowe came up from Tientsin the other day for a visit.

Don't try to generalize from this sketch about how things are elsewhere. Conditions vary widely. In Paoting, Miss Florence Logan is sharing one room with three Chinese colleagues, but feeling very cheerful. Tsinan is putting up with a good many petty annoyances. Things are hard for Chinese Christians in Shuntehfu. In Manchuria, according to a recent report, where there was a good pastor and a faithful congregation, the churches are growing, but where pastor or congregation was weak the churches have about disappeared. Our Church of Christ in China's Hopei Synod had a good meeting in Peiping last week, organizing itself confidently for work ahead. We hope that Mr. Merwin will be able to come back soon from Shanghai, as urged by Synod.

Our own hopes are to stay at Yenching another year, unless we are definitely ordered to Nanking. Ten hours a week teaching new classes has slowed up my language study considerably, though we faithfully spend two hours a day with Miss Ling. I hope next year to be able to cut down on other classes, and do more with Chinese. I don't want to run out on my new Christian Fellowship responsibility, either. I know of no more challenging situation for Christian student work than that right here.

Don't be anxious about us. Things are much better than we could have expected here, and if things get hard, we always have verses like II Corinthians 12:10 to fall back on—I like Dr. A.B.Simpson's literal translation: "Therefore I take pleasure in being without strength, in insults, in being pinched, in being chased about, in being cooped up in a corner for Christ's sake, for when I am without strength then am I dynamite."

Much love,

(Signed) Bet and Sam

dupl

Yenching University
Peiping (West), China
July 21, 1949

Dear Folks:

I've been distractedly boning up for a Chinese language exam which Bet and I are doomed to take Saturday, but word just came that a friend is leaving for Hongkong tomorrow at 8 a.m., so I'll try to get out a hasty note to you. Incidentally, as a veteran missionary of one-and-a-half years' experience in the Far East, I am firmly of the opinion that preparing for language exams is no way to spend a summer vacation, particularly a hot, sticky one like this.

In other respects, and except for being cut off from news of the outside world (the United States Information Service office was closed in town just yesterday), we are rather enjoying our ring-side seats in the revolution, though at times it is frustrating to be still so much a spectator, or at best an apprentice, in the work of the Church when decisions are being made and events transpiring that can shape the future of the Orient and the progress of the Gospel for centuries.

To illustrate what our life is like now, let me run over some of the things we've done this week. Sunday we went to University Service and heard Dr. Wang, of the Congregational Church, preach on what he called, perhaps out of deference to the present state of things, "A Dialectical View of Church History," but which, as far as I could understand his Chinese, was only a very good review of how the Church has often in the past moved to an extreme position, then reacted to the opposite extreme, but always has been brought back by the Holy Spirit to its historic faith in Jesus Christ alone. In the afternoon we had guests from the city, the first time they had been able to get outside since last fall.

Monday we studied Chinese. I've come across the real meaning of my Chinese name, which up to now I've translated reluctantly as "Thrice-Joyful Horse." Actually the Ma, which stands for Moffett, has become so conventionalized as a name that people no longer think of "horse" when they see it, any more than we think of a blacksmith when we see "Smith." And the San-le (Thrice-Joyful), which stands for Samuel, has a very fine flavor of the Chinese classics about it. It is taken from Mencius (4th century B.C.):

> "Mencius said, 'The superior man has three things in which he delights (san-le), and to be ruler over the kingdom is not one of them.... That the condition of his brothers affords no cause for anxiety;--this is one delight. That, when looking up he has no occasion for shame before Heaven, and, below, he has no occasion to blush before men;--this is a second delight. That he can get from the whole kingdom the most talented individuals, and teach and nourish them;--this is the third delight. The superior man has three things in which he delights, and to be ruler over the kingdom is not one of them.'"

What could be a more appropriate name for anyone with four brothers and fine students?

Tuesday, while Bet edged ahead of me on the Chinese, I went in to the city to apply for a residence permit, only to discover, after milling around in the hot crowd of applicants, that I had brought in the wrong identification card, and could not even pick up the application forms to bring home and fill out. Altogether, it will mean three, perhaps four, more trips into the city before we'll be through with that piece of business. Tribulation worketh patience.

Wednesday, more language study. In the afternoon, our Yenta Christian Fellowship gave a tea to welcome to the campus a Conference of Christian Workers

which is meeting for two weeks here. It is a fine thing to see these devoted Christians,-80 men and women from all denominations, pastors, Bible women, evangelists, teachers,-come together in quiet confidence to plan for the future. They eat, and some sleep, in one of the dormitories, while in the one next to them are about 300 young trainees, half of a group of 600 on the campus who are being trained by the Communists for political and administrative work in newly liberated areas. Most of Yenching's 100 and more June graduates, together with 2,000 other graduates, are at Tsing Hwa University, attending, by request, a month of somewhat similar but less intensive training and education for life in China's new democratic dictatorship. Twenty-five of them, Christian students, are getting up daily at 6 o'clock for their own morning watch, in spite of some opposition.

Today, still more language study. This evening I met with a committee of our Student Christian Fellowship to plan a retreat for Christian members of the faculty. We had thought of spending the day in a discussion of specific problems Christians face here today, but have decided instead to devote the retreat to something more basic,--strengthening our own spiritual lives. If you get this letter by August 6, please remember us in prayer that day. About 60 members of the faculty are Christian, but there will probably not be more than 30 at the retreat.

So we go on, from day to day. Nanking Seminary has asked me to do everything possible to come down and help them in the fall. Their Church History professor has evacuated. I don't like to leave here, but Nanking is my assignment so I am beginning to see about the possibility of moving down. Most people think it will be six months before I can get a permit to travel, and I think it is quite likely that I will still be here for another semester, at least.

Much love to you all,

(Signed) Bet and Sam

54 Mo Tsou Lu
Nanking, China
December 16, 1949

Dear Friends:

Today is the anniversary of our "liberation." A year ago the People's Liberation Army swept past us at Yenching University on its way to the siege of Peking. Now just about the whole country is theirs, and we have been living and working for a full and momentous year in Communist China,--a democratic dictatorship whose well-disciplined soldiers and equally obedient newspapers will celebrate Stalin's birthday on Wednesday, but a land also which still somehow includes the Moffetts, and where Christians will be gathering in towns and villages from Canton to Mukden to celebrate another birthday next week,--the birthday of a Saviour,--"for unto us a child is born, unto us a Son is given...and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

But even as I write these words, and speak of peace, and wish you a very merry Christmas, the air-raid siren is beginning to scream, and the antiaircraft guns are opening up outside. Clear weather always brings the planes. In one of last week's raids some English residences were badly damaged and a British businessman named Harrison was injured. Fortunately, we do not seem to be in a target area.

We're really more worried about thieves than about bombs. I don't laugh any more at Howard's story of the guest here who startled him by insisting not only on bringing his bicycle into the living room but also on chaining it to the radiator during dinner. I'm about ready to do it myself. Thieves took the big brass knockers off the American Embassy entrance not long ago, and ran away with four big iron gates from the University of Nanking, and even stole the windows out of a Quaker church near us. One night the iron manhole covers of a whole section of streets disappeared. The king of the thieves tells us we don't need to worry, and every month he sends an agent around to collect a dime for his protection racket which we rather unwillingly pay out and call burglary insurance, but it didn't save us from an attempted robbery while we were away in Shanghai last month. We were saved only because the thieves, following some subtle line of reasoning all their own, decided to tunnel under instead of climb over our rather low wall, and made so much noise in the process that they woke up the whole neighborhood. Obviously amateurs. Thievery like this is only a symptom of Nanking's economic plight:- 300,000 out of a population of 900,000 unemployed, and an estimated 5 to 10 million flood refugees destitute in the surrounding countryside.

I suppose many of you think of us now as frustrated on every side by the restrictions and prejudices and prohibitions of a Communist regime. We do run up against such difficulties sometimes, but I must confess in all honesty that so far my moments of greatest frustration come from nothing more sinister than the Chinese language. Oh the agony of meeting after long meeting where I don't quite catch what is going on. And the greater agony, occasionally, when I wake up after the meeting is over to discover what has been going on! Presbytery is a case in point. I can't say that I wasn't warned, but as I sit there with a fixed look of intelligence on my face, someone with a thick Chekiang or Shanghai accent gets up and proposes my name for the justly unpopular job of assistant treasurer. There is a general murmur of approval, and not wishing to appear completely out of things, I nod my head with the rest in the mistaken belief that something good must have been said since everyone seems so happy. There is a slight pause which I don't understand, a pause in which anyone in his right mind leaps to his feet in flaming protest. But not I. The chairman puts the question, and I happily raise my hand with the rest, thinking we are probably voting hearty thanks to the decorations committee. So I end up not only with great loss of face for voting for myself, but also with the presbytery accounts,--a disaster which only those who have seen the incredible confusion of my own personal accounts will fully understand.

There are compensations, though, to some of the responsibilities that I've been thrown into. They are giving me the direct contact with the life and work of the

Chinese Church which I need so much before I become immersed in seminary teaching. It is as true of the church as of any other institution, I think, that the quickest way to learn of its strength and weaknesses is to watch how it handles its finances. My new responsibilities are giving me this insight on three levels:--as a mission representative on Kiangan Synod's executive committee, as assistant treasurer of Nanking Presbytery, and as a member of the Hubugai Church's finance committee. It's a wonderful way to learn.

You may be interested in the 1950 budget for the Hubugai Church. With 160 members it is the second largest of our Church of Christ in China congregations in the city. (The largest, Han Chung, where Bet is beginning to get into women's work, has 500 members.) Before liberation Hubugai had over 200 members, but most of the more well-to-do members evacuated. Attendance, however, has been increasing steadily since Pastor Chu returned this fall from a year of study in the States. My first Sunday at Hubugai, in October, attendance was 55; last Sunday it was 106. The church's total budget for 1950 is 80 bags of rice, or about US $480, divided as follows:

Pastor's salary	$252
Two Bible Women	84
Gateman	72
Miscellaneous	72

Look again at Pastor Chu's salary when I tell you that he has twelve children. Of this budget, the people themselves will raise $324; and you, through your gifts to the Board, will give $156. Not included in the budget is an item for property repairs which may be necessary. This will come from you, too, through the Board, if it comes at all, for the people don't have money even to repair their own homes. I don't want you to think from the budget that they have forgotten the Christian grace of sacrificial giving for others. Another thing the budget doesn't show is a benevolence item for a Christmas Fund which the people are raising themselves. Their goal is ten bags of rice ($60). Five bags will go to flood refugees; four will go to the church's own poor; and one bag will go for a Christmas dinner and celebration for the whole church family.

A very happy experience for us last week was Sunday evening's evangelistic service at the hospital. I spoke on Jesus' invitation in Matthew 11:28, and at the close three patients made the decision to accept Christ as Saviour. Pray for Mr. Glazier, the hospital evangelist, whose day-to-day follow-up work is even more important than the weekly service. Some of our seminary boys help him in this ministry. Next week I have been asked to speak at the Ginling Women's College Chapel service on "Christ the Saviour," from the Christmas text, "For unto you is born.... a Saviour."

Here is an encouraging bit of statistical information just sent us by Shanghai headquarters. There are now over 800,000 Protestant communicants in China as compared with nearly 600,000 in 1935. What a record! A 33% increase in 14 years of unparalleled wars and disasters. The Protestant constituency is now probably around one million and a half.

With this record of the goodness of God and the faithfulness of His church in China through dark years that are past, is it any wonder that we face the years ahead with Christian confidence? Our prayer for the New Year is that it may hold as as many opportunities for Christian life and witness as the old.

Glory to God in highest heaven
Who unto man His Son hath given,
While angels sing with tender mirth,
A glad new year to all the earth.

Yours,
Bet and Sam Moffett

The New Life Movement

This poster is being used by the churches of Pennsylvania to announce their Lenten New Life program.

Three New Churches and One to Go. "About March 1 we expect to dedicate the Covenant Church here in Tucson," writes Rev. Leland H. Koewing, D.D., pastor of Trinity Church, Tucson.

"This is our third New Life church in two years," continues Dr. Koewing. "In February, 1947, we dedicated the Southside Church which is interracial. In March, 1948, we dedicated the Mountain View Church, which goes on self-support next June 1, and has accepted their first benevolence quota of $1,500. A fourth church is now in the blue-print stage."

Rewinning an M.D. "A doctor in our community," writes a pastor, "had not been affiliated with any church since he was twelve, 29 years ago. He was not at home one night when our lay visitors called. His wife, however, gave the callers her decision.

The next day I called back. The doctor was working in his garden. We talked about Christ and the church. He wanted to review the vows of church membership. The only one he said he couldn't keep was regular church attendance. I agreed with him that it would be hard, and would mean sacrifice. He would have to get up an hour or two earlier to make his hospital calls before getting to church on time, but with God's help he could do it. He decided to unite with the church.

Since then he has become one of our most regular worshippers. Only an emergency keeps him from church. Truly, 'if any man be in Christ, he is a new creature.'"

The Lenten Sacrifice

Can We Match This? We are asked to have *one sacrificial meal* a week in order to save something to share with starving children overseas. In Campo Grande, Brazil, one Christian family, poor in money but rich in heart, lived on hulled corn for three days at a stretch in order to send food to the hungry children in Germany. "From most any viewpoint, they couldn't *afford* to do this. We don't want our dear ones to be undernourished—but who are we to try to curb their generous love for those who suffer?" writes the missionary in Brazil.

Ten American Dollars. A gift was sent to a new missionary in Peiping, China. In America it was only $10, but in China it was half a million dollars and the gift reached more than half a hundred of the poorest people in the city.

It was almost Christmas time when received, and, in the spirit of the season, the missionary passed it on to those she knew needed it and would appreciate it —the girls of the Union Bible Training School. The girls' first thought was, "How can we make this gift serve the greatest number?" There were so many in need, how could they decide whom to help?

It took a conference with one of the faculty members to decide how to spend that $10. The final list looked like this: (1) Clinical care for a young mother-to-be; (2) grain tickets for 30 people, which entitles each to five pounds of cornmeal; (3) one pound of meat for each of six elderly women; (4) $1.40 to start peanut-stands for two unemployed men, (5) old clothing and bedding collected from missionaries repaired and distributed; and (6) a Christmas Day Program with a Christian message, small gifts, and relief goods for all attending.

First Fruits. "We thought," writes Stephen Palmer, of Buffalo Presbytery, "that if the people were going to have a sacrificial meal plan, the presbyters should be the ones to start it. So I had a good dietitian in our church work out a menu and we used it for the luncheon of the presbytery yesterday at Covenant Church, Buffalo. Here is the first consignment from the sacrificial meal for Lent." The check attached to that letter was for $66.85.

THE PRESBYTERY'S MENU
Potato soup
Dark Bread

(Each week through Lent th column will carry a menu for sacrificial meal).

History of the Russian Church.

1. [illegible]: Kiev, Novgorod, Vladimir.
   Byzantine Xty - ecclesiasticizing the state, or secularizing the church. The result - a magnificent state without a Christian ethic. Ascetic, contemplative, sacramental.
   Russian Xty - function of the church to direct the prince. There was no powerful state. Priests led in culture, peace and the direction of society.
   Monasticism was more active, until the Tartar invasion which led them to seclusion - contemplative and ascetic.
2. 1300-1500 - Muscovite period. Russian princes establish their power by their own energy, seek to build up strong state to keep off Tartars. Political consolidation.
   a. Ivan I (late 13th c.
   Ivan III the Great (14th), 1453. Marries Byzantine princess after fall of Constantinople - tries to make Moscow the successor to Byzantium. Takes title of Tzar (Caesar).
   b. Tendency to dominate the church - but this does not lead to contemplative monasticism. Ivan III builds up old type of Russian monasticism - activistic and urban. Conflict between two types of monasteries - quietistic types persecuted as heretical.
   c. Types of Russian church activism - good works, tilling of soil, felling forests. St. Sergius.
   d. Institution of the patriarchate under Ivan the Terrible, 16th c.
3. 16th c.-17th. Institution of the patriarchate under Ivan the Terrible.
   a. State-church general developes. Patriarch does not remain subservient.
   b. Nikon, 1652 - Endeavors power of patriarchate against Tzar, but fails. Driven from patriarchate.
   - Tries to purify Russian liturgy on basis of Greek forms from Byzantine tradition.
   1) Old Believers break off, from great dissenting body. Hold to Slavic tradition.
4. 18 c. Peter the Great and Catherine the Great.
   a. Period of Western Protestant influence. Peter tries to Westernize Russia, models it after Latitudinarian English theology combined with state church of Henry VIII type.
   1) Begins with severe attack on monasticism.
   2) Decides to abolish patriarchate. Succeeds about 1700, replaces patriarch with a Synod, which he dominates. Patriarchate not restored until Russian revolution.
   b. Catherine follows same policy. Fosters an intellectual enlightenment, patronizes Voltaire.
5. 19th c. - marked by varying tendencies.
   a. Catholic movement among some intelligentsia
   b. Recovery of an indigenous Russian Christianity.
   1) Revival of the ideal of poverty (Russian ideal preceded St. Francis) - Tolstoy, Dostoievsky.
   c. Movement combining Marx and Darwin, ends in atheism. Revolutionary.
   1) Includes a populist movement - intelligentsia wish to unite with peasants, since secret of life is simple living close to the soil. A revival of Xty in atheistic terms - renunciant of St. Francis

6. 20th c. - The Russian Revolution.

1) Revival of the patriarchate under Tikhon - old Russian non-political xty.
2) Schism of The Living Church - old ecclesiasticism camouflaged by political terminology.
3) Systematic persecution by the government - thousands of priests shot.
   a) ~~Iconolatry~~. iconoclasm.
   b) Divorce of church and state.
   c) No religion allowed in schools or literature.
4. Perhaps 60% of peasants, 40% of other classes still Christian, estimates Tintashev.
5. Movement toward return to Byzantinism in piety and art. Perhaps also in theology, as Berdyaev.

   Movement toward activism - priests take jobs under revolution, remain priests in secret.

   " " sectarianism: 1) Stundists - like Lutherans.
   2) Dukhobors - complete pacifists
   3) Baptists - about 5,000,000. Biblicists.

   (Conservatives prove stronger in resisting persecution).
6. Persecution adapts to sectarians, so govt. moves toward peace with Orthodox church.

NAME _____ NUMBER _____

General Church History (HR 24) Final exam. June 22, 1949

I. Name the founder of first great leader of the following denominations and movements:

1. Moravian ZINZENDORF
2. Jesuits LOYOLA
3. Mennonite MENNO SIMONS
4. Methodist JOHN WESLEY
5. Presbyterian JOHN CALVIN
6. Scotch Reformation JOHN KNOX
7. English Baptist THOMAS HELWYS
8. Ecumenical movement JOHN R. MOTT
9. Modern missions " WILLIAM CAREY
10. Congregationalist ROBERT BROWNE
11. Anglican HENRY VIII
12. Pietism SPENER
13. Quaker GEORGE FOX
14. Lutheran MARTIN LUTHER
15. Huguenot CALVIN (HENRY, NAV

II. (True-False: if a statement below is true, put a T in front of it. If the statement is false, put an F in front of it)

T 1. Moravians, Quakers, and most Anabaptists believed that Christians should not fight.
T 2. Puritan theology was Calvinistic.
F 3. Elector Frederick of the Palatinate was a Catholic leader in the 30-Years-War.
T 4. At its height the Protestant missionary movement had almost 30,000 missionaries.
T 5. The Pietist movement developed out of Lutheranism.
T 6. The Pope was not officially declared infallible in faith and morals until 1870.
F 7. John Wesley's great ambition was to found a new, pure denomination, the Methodists.
T 8. Englishmen were burned for heresy as late as 1612.
F 9. Spener taught that Christians should emphasize "head-religion", not "heart-religion".
T 10. The Pope abolished the order of the Jesuits in spite of its great loyalty to him.

III. (Match the two columns below by numbering the parentheses in the second column to correspond with whatever words in the first column are most closely connected to them)

1. French Calvinists	(8) Roundheads
2. Treaty of Westphalia (Peace)	(9) Deism
3. John Smyth	(1) Huguenots
4. Gustavus Adolphus	(10) Pilgrims
5. William Carey	(7) "country first, religion second"
6. John Wesley	(11) William Penn
7. Politiques	(2) 1648
8. Oliver Cromwell	(3) self-baptism
9. Herbert of Cherbury	(4) 30-Years-War
10. English Separatists	(5) India
11. American Quakers	
12. the Vatican Council	

IV. From what denomination or church, if any, did the following separate:

1. King Henry of Navarre HUGUENOT ~~ROMAN CATHOLIC~~
2. Old Catholic Church ROMAN CATHOLIC
3. Queen Mary of England ANGLICAN
4. Russian Orthodox Church EASTERN ORTHODOX (CONG)
5. Martin Luther ROMAN CATHOLIC
6. John Wesley —
7. William Carey ANGLICAN
8. the Methodists ANGLICAN
9. the Philippists LUTHERAN
10. the Moravians ROMAN CATHOLIC, LUTHERAN

V. (Give short answers to the following questions)

1. Why were Protestants so much less active in foreign missions than Roman Catholics in the 16th and 17th centuries? 2 reasons:
   (1) Too busy organizing, defending selves
   (2) Protestant powers were late colonizers
   (3) R.C. already had missionary organization
   (4) Prot. lacked govt. support
2. On what 2 points do Protestant denominations find it most difficult to agree?
   (1) Sacraments — (Lord's Supper)
   (2) The Ministry (or Church organization)
3. Name three large churches or denominations not represented at the Amsterdam Conference, '48
   (1) Roman Catholic (2) RUSSIAN ORTHODOX (3) SOUTHERN BAPTIST
   (4) Unitarian

Name and No._____

Church History Final Exam. p.2

VI. (Completion: fill in the blanks below with the appropriate answers)

1. John Wesley's conversion experience came while he was listening to a passage from the writings of LUTHER.
2. The defeat of the SPANISH ARMADA ended hopes of a counter-reformation in England.
3. The German Deist attack on orthodox Christianity was mainly in the field of BIBLE CRITICISM.
4. The Edict of Toleration in England (1689) gave religious liberty to all except (1) ROMAN CATHOLICS, and (2) UNITARIANS.
5. The Puritan revolt started in a controversy about VESTMENTS.
6. George Fox taught that the final authority in religion was the INNER LIGHT, but the Puritans maintained that this final authority was the BIBLE.
7. The Massacre of St. Bartholomew's Day was a turning point in the HUGUENOT Wars.
8. The ecumenical movement grew out of the MISSIONARY movement, which in turn grew out of the PIETIST MOVEMENT or (EVANGELICAL).
9. One of the pioneers for religious liberty in America was ROGER WILLIAMS (or WM. PENN).
10. The Dutch War of Independence divided that country into two modern states: the Catholic country of BELGIUM, and the Protestant country of HOLLAND (NETHER.).
11. The MORAVIANS were not only the first Protestant missionary denomination, but also greatly influenced the beginnings of Methodism.
12. One form of social reform in which John Wesley was much interested was SLAVERY, PRISON REFORM, ~~POOR RELIEF~~.
13. One good result of the Deist movement was _____.
14. The four main branches of the Protestant Reformation were: (1) ANGLICAN, (2) PRESBYTERIAN (REFORMED) (3) LUTHERAN, and (4) ANABAPTIST.

VII. In which century did the following do their main work? (N.B. 1776 is in the 18th c.)

1. Archbishop William Temple 20th
2. John Wesley 18th
3. David Livingstone 19th
4. Oliver Cromwell 17th
5. John Calvin 16th
6. the Vatican Council 19th

VIII. Arrange the following denominations in the order of their emphasis on church organization (i.e. from "high church" to "low church"):- German Reformed, Sheng Kung Hui, English Baptist, Quaker, Roman Catholic.

(1) ROME CATH. (2) Sheng Kung Hui (3) German Reformed (4) Eng. Baptist (5) Quaker

IX. Outline very briefly below the history of the Church from the Reformation to the present.

NAME _____ NUMBER _____

General Church History (HR 24) Test, April 13, 1949: The Reformation

I. Write a short comparison of Luther and Calvin. (10 minutes)

II. (If a statement below is true, put a circle around the T in front of it. If the statement is false, put a circle around the F.

T F 1. The first leader of the Swiss Reformation was Zwingli.
T F 2. The great organizer of the Protestant Reformation was Henry VIII.
T F 3. Calvin's central theological idea was the sovereignty of God.
T F 4. Lutheranism was more democratic than Calvinism.
T F 5. Anabaptists taught ~~people to exercise the right to revolution.~~ that it was wrong to go to war.
T F 6. For the Reformers, the Bible was the supreme source of Christian truth.
T F 7. The English Reformation was at first mostly political.
T F 8. The Catholic Counter-Reformation began as a protest against Luther.
T F 9. The great Reformers granted religious liberty to their opponents.
T F 10. The Council of Trent set the pattern for Roman Catholicism as it largely is now.

III. (Match the two columns below by numbering the parentheses in the second column to correspond with whatever words in the first column are most closely connected to them.)

1. Loyola	(4) Geneva
2. 1517	(7) Spanish Reformation
3. Pius IV	(5) Prayer Book
4. Calvin	(1) "Spiritual Exercises"
5. Cranmer	(8) Diet of Worms
6. Peace of Augsburg	(6) "Cujus regio, ejus religio"
7. Ximenes	(2) 95 Theses
8. Charles V.	(3) Council of Trent
9. Henry VIII	(9) Katherine of Aragon
10. Queen Elizabeth	(1) Anglican Settlement

IV. (Answer the following questions in as few words as possible)

1. What book was most effective in making the Protestant Reformation intellectually respectable? Institut[illegible]
2. Who was the great leader of the Reformation in Scotland? J[illegible]
3. What were the four main branches of the Protestant Reformation? 1) [illegible] 2) Calvinist (Reform[illegible]) 3) [illegible] 4) [illegible]
4. What point of doctrine kept Luther and Zwingli from joining to form one, united Protestant church? Eucharist
5. What was Luther's central theological idea? Justif[illegible]

V. (Draw a circle around the answer that best completes each statement below)

1. The Reformation on the continent in Europe won legal recognition in: 1534; 1555; 1525
2. An important Anabaptist leader was : 1) Wycliffe, 2) Bishop Latimer, 3) Menno Simons
3. In Reformation times, the most effective Church group in social reform was: (1) Calvinism, (2) Lutheranism (3) Roman Catholicism
4. The Swiss Reformation was politically allied with: (1) the great nobles (2) the town councils (3) the country people
5. The Emperor, Charles V, was prevented from wiping out Lutheranism in its beginning years by: (1) John Calvin (2) the Spanish Inquisition (3) foreign wars

"I AM NOT ASHAMED" - Rom. 1:16.

Yenching Univ.
Peking China
1949

– Sam Moffett

11

But [illegible] of Paul [illegible] this gospel of his.

~~Yes, Paul~~ [illegible] the gospel, [illegible] – but that [illegible] What [illegible]? What [illegible]? ~~What~~ [illegible] Is it still [illegible]? ~~Can we~~ [illegible]? Are [illegible] [illegible] The [illegible].

I heard [illegible] ~~[illegible]~~ [illegible] ~~the~~ ~~But when~~ the [illegible] asked all [illegible] 2 [illegible] to ~~[illegible]~~ stand up and [illegible]. [illegible] the [illegible]? that [illegible] ~~[illegible]~~ [illegible] that [illegible] – that [illegible]

and medical work [illegible] likely to [illegible] but [illegible] work; that [illegible] schools and hospitals will be [illegible]. Why? Well partly because [illegible] the gospel, ~~[illegible]~~ [illegible] but they think that [illegible] Xty is [illegible] [illegible] the [illegible] [illegible] ~~[illegible]~~ [illegible] in centuries [illegible].

The days of [illegible] and [illegible] of the days of [illegible] power. [illegible] yet we have [illegible] [illegible] you [illegible] today [illegible]. Are [illegible] ~~[illegible]~~? gospel [illegible] ~~[illegible]~~ ~~[illegible]? Is it [illegible]~~.

If so then Paul would certainly be ashamed of [illegible] the power [illegible] there. [illegible] it was the gospel of [illegible]. He didn't say [illegible] Yes – [illegible]

he was ashamed of the [illegible] good deal of the [illegible]
to these drunken [illegible] Jews. [illegible]
[illegible] — You [illegible] [illegible]
yet, remember how strongly [illegible] Paul could be a [illegible]
[illegible] but the world? [illegible]
[illegible]

[illegible] Jew, and all his [illegible]
these days [illegible]
[illegible]
[illegible] that [illegible] ... so the [illegible]
[illegible] "How in the world can you [illegible]
[illegible] child [illegible] but! There [illegible]
[illegible] and I wouldn't want to waste time defending it though [illegible]
[illegible] be proud of the bright side of the [illegible] of the child. [illegible]
[illegible] should not prevail against it." [illegible]
[illegible]

[illegible] good [illegible]
[illegible] of the [illegible]! There is [illegible] good has not lost the power
[illegible] of the good news that we are [illegible] — It turned the world upside down
they said. It still [illegible] down. It [illegible]
to paint the [illegible] [illegible]
[illegible] short [illegible] followed by [illegible]
[illegible] fall, and [illegible]
[illegible] other [illegible]
[illegible]

C.C.C. ENGLISH NEWS BULLETIN

December 1949

Christmas and New Year Greetings to Our Missionary Co-workers and Friends

Following the liberation of Szechuan and Yunnan it will be possible for the General Assembly Office to communicate with all the synods and mission fields on the mainland of China.

We send you, our missionary co-workers, greetings in Christ and our best wishes for a happy Christmas and fruitful New Year.

During this year of historic change in China we have thought often of you and have remembered you in our prayers. Not a few missionaries have returned during 1949 to their home countries; we have had the privilege of seeing some of these as they embarked from Shanghai. You who remain at your stations in this new and challenging period will not regret your decision. Some old doors of service may be closed but many new doors will be opened. "I have set before thee an open door which no man can shut". (Rev. 3:8) This inspiring word of the Lord was given through the seer John upon his prison-island of Patmos. May 1950 be for you a year of new visions and of unexpected new opportunities as you stand by to encourage and to help the Chinese church of which you are a part: The Church of Christ in China.

The Churches During and After Liberation

Shanghai was liberated on May 25 after two weeks of fighting in the environs. Work in the General Assembly Office was interrupted for only three days. Immediately a letter was sent to synods and presbyteries in central and north China which won a warm response from all church leaders. Since then mail service has been restored also to south China. Telegrams and letters are now being received from Chungking.

The Church in north China has suffered greater loss in property and personnel than in newly liberated areas. Medical work has generally been permitted to continue. Christian schools are carrying on under the new government but with some restrictions. Most seminaries and Bible schools are still open. City churches have suffered less than rural churches. In general churches are going ahead with their usual worship services, preaching and service activities, although in some regions borrowing of church buildings and various local restrictions have created problems. The government policy appears to be religious freedom and also freedom for opposition to religion. Some attacks have been made upon the foreign origin and connections of Chinese churches and Christian institutions. On the whole the situation is more favorable for Christian work than had been expected.

Everywhere our fellow-workers are meeting in synods, presbyteries, schools, hospitals and local churches to consider humbly and in dependence upon God how the challenge of the new day should be met. It is a time for much heart-searching, for stronger faith, for greater courage. If this mighty social revolution can spur the church to greater self-support, to more devoted service, to a deeper concern for the industrial and farming classes, and to a truer and braver Christian witness, we can be grateful. Our attitude should be one of prayerful expectancy, since God reveals His truth and purpose in many ways and under all kinds of circumstances. It is certainly not a time for discouragement or defeatism.

Missionary Travel

It has not been easy for missionaries in Communist-controlled areas to secure travel passes. Some have been permitted to return to their places of residence or to make short trips to Shanghai and other port cities. Very few missionaries have been able to travel from the coast inland and those who reside in interior cities can no longer itinerate freely or go from city to city. As the People's Government establishes diplomatic relations with foreign countries restrictions on foreign travel may be relaxed. However, the missionary for many years to come will be located more or less in one place. His work will be intensive rather than extensive. This does not mean that the service of the missionary will be of less value than before; on the contrary the right kind of missionary may make a greater contribution than ever.

Secretaries Return from Trips to North and South China

The General Secretary of the CCC, Dr. H. H. Tsui, recently returned from a long trip to Manchuria and north China. He attended a meeting of the Shantung Synod at Tsingtao and a meeting of the Northeast Synod at Shenyang (Mukden), the first gatherings of these synods in many years. At Peking he spoke to a joint meeting of Hopei and Hwapei Synods.

Eighty delegates came to Shenyang from five of the six newly divided provinces of Manchuria. Out of 291 former CCC churches in the northwest 47 are now open; 4 out of 14 former hospitals and 2 out of 4 middle schools are still running. The "remnant" is vital and Dr. Tsui brought back impressions of a church "cast down but not destroyed," ready now to stand up and march forward. Rev. Jan H. Fleming was present in the meetings and led the closing service of worship. Government representatives came to all the sessions and took notes; however, there was little interference in the program.

Four-fifths of the CCC churches in Shantung were closed because of the Sino-Japanese War and the disturbed conditions following the War. Yet in and around Tsinan, Weihsien, Chowtsun, Tsingtao and other cities are active Christian groups, and many indications of new life.

Dr. Tsui visited several high Communist officials on his journey and when in Peking conferred at length with Mr. Pu Hwa-jen who is to head the Section on Religious Affairs in the Ministry of Interior. In these interviews he had opportunity to explain the purpose and program of the Christian movement and to answer various questions about the CCC.

Dr. C. T. Tsai, CCC Secretary of Missions, has recently visited presbyteries in Fukien Province. He found that church work has continued with little interruption since liberation. Some middle schools have faced difficulties.

Other Staff News

Rev. Chu Chen-sheng, Secretary for Religious Education and Editor of the Hung Kao, CCC Monthly, has remained in Shanghai.

Mr. Li Tse-lin, long-time office secretary and assistant editor of the Kung Pao, after an illness of several months, has been honorably retired from service in CCC headquarters.

Rev. Bruce Copland, Executive Secretary, has been in the Hongkong Liaison Office of the CCC during most of this year. In the autumn he visited the mission fields of the CCC. When in Chengtu, he conferred with Dr. Tsao Ping-I, Moderator of the General Assembly, and secretaries of the Border Service Department. He wrote on October 18, "Our own mission work I found very encouraging on the whole, and those in charge have a realistic understanding of their situation, yet face the future with faith in God." On November 22, Mr. Copland took part in a joint conference at Hongkong which included representatives of twelve CCC cooperating missions.

Dr. Frank W. Price visited presbyteries and churches in east China during the early months of the year and had planned to attend summer conferences in Szechuan, central and south China, but he has not been able to move out of Shanghai since May. In addition to office work and speaking engagements in the city, he has served as editor-in-chief of a revised Directory of the Protestant Christian Movement in China, published recently by the National Christian Council.

New Members of the United Church

During 1949 the CCC has welcomed two new member units, the Chung Hua Hsing Tao Hui (founded by the Swedish Missionary Society) and the Chung Hua Tsun Tao Hui (founded by the Evangelical and United Brethren Church). The former became an organic part of the Hupeh Synod in the meeting held on April 24-25 at Griffith Memorial Church, Hankow. The latter became an integral part of Hunan Synod at the meeting which opened on May 5 in Changsha. Discussions which have been carried on for twenty years are now consummated in this happy union. Mr. Copland represented the General Assembly office at the Hunan Synod meeting in Changsha.

News from Presbyteries and Churches

Ningshao Presbytery in Chekiang celebrated its 100th anniversary in Ningpo on March 29, at an extended presbytery meeting. Five new churches and 200 new communicant members were reported during the previous year.

At a special meeting on February 23, ten churches in the upper river section of Hangchow Presbytery formed a branch presbytery with the central office at Tungyang. This will still be under the direction of the mother presbytery.

On Sunday, June 26, Hwapei Synod called a special meeting to ordain eight ministerial candidates at Mishih Church, Peking. All had received good theological training and are rich in practical experience. The significance of the ordination service was enhanced by the presence of ministers of other churches in the city, whom Synod invited to assist in laying on of hands. Those participating included Rev. Lin Hsien-yang and Dr. T. C. Chao of Chung Hua Sheng Kung Hui, Bishop Z. T. Kaung and Dr. Samuel Lee of Wei Li Kung Hui, and Rev. Wei Cheng-yu and Rev. Wang Tze-chung of North China Kung Li Hui.

Three presbyteries in Shantung - Weihsien, Lohan and Shoukwang - which formerly belonged to the Chung Kuo Chi Tuh Chiao Chang Lao Hui (Chinese Presbyterian Church of Christ) have recently voted to enter the Shantung Synod of the Church of Christ in China.

On a Sunday after liberation the central CCC church in Suchow, Ku., received 60 new members by baptism.

Kiangyin Presbytery of Kiangnan Synod has just completed the erection of two large church buildings, one in the city of Kiangyin and the other a rural church at Changshou which will seat 500 people. Chinese Christians contributed 600 tan of rice toward the new country church. Rev. Wu Jui is the pastor.

The newly repaired main building of Riverside Girls' Academy in Ningpo was demolished in a recent air raid on that city. Ningpo has suffered heavy losses through Nationalist raids; more than one-fourth of the houses in the city are reported destroyed. This has naturally affected church work. The Hwamei (Baptist) Hospital at Ningpo was also severely damaged in a raid. Rev. and Mrs. E. M. Smith of the Presbyterian Church U.S.A. are remaining in Ningpo.

The name of the Church Workers' Training Institute outside of Chi Men, Soochow, has been changed to Kiang-Che Shen Chin Hsueh Yuan (Kiang-Che Bible Institute). The Synods of Kiangnan and Chekiang appoint the Board of Directors. Thirty-four students are in attendance this year.

Dr. Andrew C. Y. Cheng has been appointed Chairman of the Administrative Faculty of Nanking Theological Seminary. Dr. Cheng is a brother of the late Dr. C. Y. Cheng, former General Secretary of the CCC. He and Mrs. Cheng returned in November from a sabbatical year in the U.S.

Secretaries of the CCC will join visiting teams to various church areas during the coming months. These teams represent national church bodies, the National Christian Council, the YMCA and YWCA. Included in the teams are some of the Christian delegates to the People's Political Consultative Conference which met at Peking in September. Dr. H. H. Tsui will be a member of teams to Shansi and to Kuangtung early next year.

Rev. Timothy Yang (Yang Chen-tai) of Foochow Union Theological College, wrote encouragingly on November 4, regarding conditions in the rural churches of Fukien. Diongloh Presbytery is carrying out the four-year Rural Church Program adopted by the General Assembly in 1948. Mid-Fukien Synod has adopted a forward-looking rural church policy. Hoshu parish is carrying out an agricultural extension program in cooperation with Fukien Christian University and running a Farmers' Day-Nursery. The Theological College added several new courses in vocational and handicraft training. Professor Yang thinks that the challenge of the new day will do more good to the church than harm. "If the Chinese church can develop a new type of theology and can survive and grow under the new social order it will make a great contribution to the church universal".

Dr. J. M. Tan (Tan Jen-mei) of Fukien Christian University has been elected secretary of the Mid-Fukien Synod and Rev. Albert Matthews assistant secretary.

Rev. Irving C.C.Chu of Hubugai Church, Nanking, and Rev. Fan Kwang-yung of the large Sze-chen T'ang, Hangchow, have recently returned to China after a year of fellowship study in the U.S.

Deaths in 1949. Rev. Cheng Peng-yuan, first ordained pastor in north Kiangsu, at Suchow, on July 12, aged 69; during his forty years of ministry he baptized over a thousand Christians; he leaves four sons, two physicians in Christian hospitals, one a Christian educator, and another a Christian writer.

Rev. Li Shan-yuan of Nanking Presbytery, active rural pastor for many years and recently of Nanking.

Rev. Wilmott Boone, missionary of the Presbyterian Church U.S.A., at Shanghai on January 27; for 37 years he was associated with Shanghai Presbytery.

CCC Mission Fields

The CCC has three actively growing mission fields: The Border Service Department in west Szechuan and Sikong, the Yunan Mission and the Kweichow Mission. These were all started during the Sino-Japanese War.

The newly appointed Director of the Border Service Mission, Mr. Henry D. Tsui (Tsui Teh-jen) returned from the United States on March 7th. After several weeks in Shanghai for conferences on policy and program he proceeded to Chengtu where he has established his headquarters. Before he went abroad Mr. Tsui spent several years in the western part of Szechuan and is respected and loved by all in that region who know him. In the United States he took post-graduate work at Cornell University and also travelled extensively to observe church work and Christian service projects. He made a special study of Church work among American Indians. Mr. Liu Ling-chiu is Assistant Director of the Border Service Department.

In order to meet more effectively the new situation and also to develop more Chinese leadership the General Assembly reluctantly accepted the resignation of Dr. T. H. Clark as Director of the Yunnan Mission. Dr. Clark laid the foundations of the Yunnan Mission and his service will long be remembered and appreciated. He will continue to help in an advisory capacity, living at Kunming. Rev. Sun Shou-hsin has been appointed the new Director with Rev. M. C. Ransom as Associate. Mr. Sun was a promising minister in Tsinan before going to the southwest. He is a man of large visions and of burning missionary zeal.

Rev. Chen Heng, Field Director of the Kweichow Mission, was given a year's leave of absence with full scholarship for study in Princeton Seminary. However, because of illness in the family, Mr. Chen has had to postpone his sailing. Under Mr. Chen's leadership during the past five years new stations have been established, medical work has been started and plans for a Christian middle school are under way. Under instructions of the Standing Committee of the General Assembly the Kweichow Mission Committee was privileged to ordain Mr. Stephen Chung-hui Chang in March of this year. Mr. Chang himself is a fruit of mission efforts. While a student in National Chekiang University during the war he was baptized in the Kweiyang Church. After his college training in technology, he volunteered for the ministry and received his theological education at Nanking Seminary. Declining an attractive offer in east China he returned to his mother church in Kweiyang and is now pastor there.

A group of CCC lay leaders in Shanghai recently organized a Christian fellowship and undertook to help directly in the missionary program of the CCC. They have unanimously voted to support a Chinese missionary worker in the Border Service Department for one year. We hope that other lay groups will follow the Shanghai example.

Missions Sunday will be Whitsunday 1950. On this day all CCC churches and institutions will be asked to contribute liberally to the three mission fields of the General Assembly.

Minutes of the General Assembly

The Chinese Minutes of the Fifth General Assembly of the CCC, held at Soochow in October 1948, have been sent to all presbyteries and congregations. This is an intensely interesting volume of 239 pages. The Chinese edition is now exhausted. An English translation of important reports and recommendations will soon be issued.

Statistics of the CCC

The following statistics of the CCC were reported to the Fifth General Assembly in October, 1948:

Synods	21
Presbyteries	107
Ordained pastors	496
Non-ordained evangelists	1448
Organized congregations	1053
Other places of worship	1714
Communicant members	176983
Colleges	10
Middle schools	78
Hospitals	82
Theological and Bible Schools	14

In 1935 the total membership reported was 128,043. The CCC is now the largest single Protestant church body in China. Other large groups in order of membership are: The Methodist Church, the True Jesus Church, Wei Ti Hui, Sheng Kung Hui, The Lutheran Church, China Baptist Convention.

The CCC Synods are: Kiangnan, Kiangan, Chekiang, Kiang-huai, Hupeh, Hunan, Szechuan, Hopei, Huapei, Northeast, Shantung, Honan, Shansi, Shensi, North Fukien, Mid-Fukien, South Fukien, East Kwangtung, Kwangtung, Hainan and Malaya.

The 17 western missionary societies associated with the CCC are: American Board of Commissioners for Foreign Missions South China Mission; Church of Scotland Foreign Mission; English Baptist Missionary Society; Evangelical and Reformed Church (U.S.A.); Evangelical United Brethren Church Central China Mission; London Missionary Society; Presbyterian Church in Canada; Presbyterian Church in Ireland; Presbyterian Church in New Zealand; Presbyterian Church in the U.S. (Southern Presbyterian Mission); Presbyterian Church in the U.S.A. (Northern Presbyterian Mission); Reformed Church in America South Fukien Mission; Swedish Missionary Society; United Brethren in Christ; United Church of Canada; Australian Presbyterian Board of Missions;

English Presbyterian Mission. Churches founded by these missions now form presbyteries and synods of the CCC.

Recent reports from all mission secretaries are not available. However, we estimate that there are now in China between two and three hundred missionaries of the associated missions.

South Taiwan Presbyterian Church

The South Taiwan Presbyterian Church was established by the English Presbyterian Mission in 1865. Most of the church members speak the dialects of south Fukien. Although not yet a member unit of the CCC this large church body has many spiritual ties with us, and has invited secretaries of the General Assembly to visit it.

The Church is organized as a Synod with 4 presbyteries. According to a recent report there are 85 organized congregations, 34 branch churches, 48 ordained pastors, 54 non-ordained evangelists, 33,216 communicant members and 26,691 inquirers. Under the Church are two hospitals, one theological school and two middle schools.

Protestants in China

According to a recent study by the National Christian Council there are over 800,000 Protestant communicants in China as compared with nearly 600,000 in 1935. The Protestant constituency is now probably around one million and a half. Twenty-four national church bodies (denominations) are listed, and 105 western missionary societies.

Church and State

One of the most important and pressing problems before us is the relation of the Christian Church to the new People's Government. We believe in separation of church and state, but Christians are citizens who must obey laws of the state that are not against their Christian conscience and who must take their part in building the new China.

The CCC is a Chinese church body, with a Chinese General Council and Chinese leadership in its General Assembly office and in all regional organizations. Its source of financial support should be increasingly Chinese. However, the CCC is also part of the World Christian brotherhood and is a constituent member of the World Council of Churches. Through its affiliated missionary societies and missionaries and also through its own representatives in important world conferences and gatherings it maintains Christian fellowship with mother and sister churches around the world.

It is a cause of gratitude that nearly thirty Christians were invited in various capacities to attend the September meeting of the People's Political Consultative Conference. Among these were five who specifically represented the Christian church as a religious body.

High Communist officials have expressed interest in and approval of many forms of church work. Religious freedom is written into the new Constitution. Communist authorities have promised to investigate reports of infringements upon this principle. The work of the Church will naturally be affected by taxation laws, requirements for registration of schools, hospitals and church bodies, and regulations

governing all phases of civilian life. We do not know what the future holds but we believe that there will be abundant opportunity for the Church to make its own positive and basic convictions clear to government authorities and to influence government policies regarding religious worship and activities. The Chinese character and leadership of the Church must now be stressed.

Although missionary travel is restricted there has been no objection expressed to missionaries as such living and serving in China. Communist publicity is directed against foreign imperialism rather than against foreign nationals. We are glad to know that there have been no incidents so far involving western missionaries, and we hope that missionaries will continue to avoid any actions that might be a cause of provocation and so involve the whole missionary body.

Regulations of the new Ministry of Education and Culture regarding registration of private schools have not yet been promulgated.

CCC's Official Periodical

The Kung Pao is the official periodical of the General Assembly. It is published every month except July and August. Copies are sent to all synods, presbyteries and congregations. The magazine carries special articles and much interesting news from all sections of the Church.

We hope that all missionaries will read the Kung Pao. Valuable articles in recent issues include: Dr. Francis C. M. Wei's exposition of the Apostles' Creed, "The Recreation of our Nation and the Rebirth of the Christian Church," by Dr. T. H. Sun in the October issue; an editorial by Dr. C. T. Tsai in the June issue, "On Meeting the New Age," an article in the November issue on the coming observance of Christmas and New Year (which fall on Sundays); and Dr. Tsui's report of his trip to north China in the December issue.

The General Assembly office is making plans to strengthen and improve the Kung Pao. There will be sermons and devotional material for pastors, discussions on vital questions facing the Church, articles on church methods, book reviews, and more church news.

Write to the General Assembly office if you wish to be put on the mailing list.

The Bangkok Conference

"The Bangkok Conference of the Eastern Asia Churches to be held in December under the common auspices of the International Missionary Council and World Council of Churches may well become the most important ecumenical gathering since Amsterdam. The form which will be given to ecumenical cooperation in Asia will depend on the outcome of this conference. We express our deep concern with this promising development and our hope that a constructive solution may be found, which will enable the Younger Churches to take their full share in our movement, and which will at the same time make for even closer partnership in obedience between the missionary and ecumenical movement." (The Ecumenical Review, Autumn 1949)

The Executive Secretary for this Conference is Mr. S. C. Leung, recently General Secretary of the National Committee Y.M.C.A. of China, and active lay leader in the CCC. His office is in Hongkong.

Dr. H. H. Tsui was to have been a member of the official delegation from China, which is not able to attend because of present conditions of travel. However, the Chinese church will be represented by a few Chinese Christian leaders from south China and overseas.

The Bangkok Conference is in session as we write, December 4-11. Among the delegates from the United States is President John Mackay of Princeton Theological Seminary and Chairman of the International Missionary Council.

Thought-Provoking Quotations

Christians have done their utmost to render the Gospel barren; it is as if they had plunged it into a sterilizing fluid so that every element in it that can startle or baffle or overwhelm people is deadened. Once made harmless, religion is flat and prudent and reasonable - and man spews it forth. For in building around the principle that "God does not ask that much of us," Christians have allowed the salt of the Gospel to lose its savour, and that savour is the terrible fact that God is a jealous God, ever requiring the impossible of men...The Church is no longer what it was in the early centuries, the triumphal march of Life across the graveyards of the World....No revival movement will ever be either effective or lasting as long as it does not work above all to make every man an organic member of the Body, and to make the parishes living centres where the fullness of the Christ to come shall even thus early brim over on to the Christ of history. - Paul Evdokimov (France) in The Ecumenical Review, Autumn 1949.

The characteristics of this new age are fairly clear. It will be collectivized and planned. The period of irresponsible individualism is gone. It is true that the Christian colleges have rightly stressed the development of individual character, of personal relations and have often shown a democratic concern to share power and foster initiative. That contribution must not be lost. But we have produced too few graduates who know how to plan for the total needs of society in a day when absence of a plan means anarchy and needless suffering. We have given men sound training for certain careers and often an unselfish spirit of service, but in a collectivized age something else is needed; an ability to synthesize and make sense out of facts beyond the area of our own specialty, and do over-all integrated thinking. - Dr. A. T. Roy, University of Nanking.

The success or failure to make a Christian China depends upon the Christian leadership available. If we should fail again, the failure would be fatal. - Bishop Z. T. Kaung, Peking.

The nineteenth century brough missionaries to the test as to whether they could use nationals. The twentieth will test the nationals as to whether they can use missionaries. - Dr. D. J. Fleming, former professor of Missions in Union Theological Seminary, New York.

. . The face of our ministry must be the face of the Christ it serves; its hands must be those of a servant; its bearing must be that of the majesty and eternity of God. - Arthur T. Mosher, rural missionary in India.

Christian history is studded with unexpected fires. - Paul Hutchinson, editor of The Christian Century.

The world is too much for a divided church. - Charles H. Brent, late missionary Bishop to the Philippine Islands.

The Church of Christ in China

Moderator of the General Assembly and Chairman of the General Council (21 members): Dr. Tseo Ping-I, West China Union Theological College, Chengtu.

Chairman of the Standing Committee of the General Council. Mr. Samuel H. Ing, Shanghai.

General Assembly Office: 9th floor, 128 Huchiu (Museum) Road, Shanghai (O). . Conference Room and other offices at 218 Yuan Ming Yuen Road, Shanghai(O).

General Secretary: Dr. H. H. Tsui
Executive Secretary: Rev. Bruce Copland (Hongkong)
Missions Secretary: Dr. C. T. Tsai
Religious Education Secretary and Editor of Kung Pao: Rev. Chu Chen-sheng.
Rural Work Secretary: Dr. Frank J. Price
Chinese Names and Addresses below:

** To Readers of the CCC News Bulletin.

1. Please send us correct addresses in English and Chinese of the missionaries of your stations and institutions.
2. Please send us interesting news items for the Kung Pao and the next English News Bulletin.

中華基督教會全國總會 理事長：鄒東奚博士 四川成都 華西神学院
常務委員會主席 ：應書貴先生 上海
總會事務所：上海(O)虎丘路128號925室及上海(O)圓明園路218號
總幹事：崔憲詳博士
執行幹事：高瑞士牧師
宣教事工幹事：蔡志澄博士
宗教教育幹事兼公報主編：朱晨声牧師
鄉村事工幹事：畢範宇博士


金陵神學院
金陵女子神學院
中華基督教會江安大會同學歡送馬三樂博士夫婦返國紀念
一九三九

Nanking Theological Seminary
Welcome to Sam and Bert Moffett
Dec. 12, 1950

鹿景蘭
王兆惠 劉[illegible]
常祉芸 時克儀
周美德 程[illegible]
[illegible]
朱公風 劉[illegible]
[illegible]
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TELEPHONE WATKINS 9-2000

THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE
UNITED STATES OF AMERICA
156 FIFTH AVENUE
NEW YORK 10, N. Y.

January 6, 1949

BULLETIN NO. 49-1

To the Relatives and Friends
of our China Missionaries

Dear Friends:

At last we have time to send you another bulletin, reporting on conditions in China. The situation seems to be stabilized for the present. Undoubtedly there are serious negotiations taking place, looking toward a compromise government. Tremendous pressure is being brought to bear on both sides by the war-weary people to end the civil strife. Unless these efforts should fail and the Communists take control of considerable territory south of the Yangtze River, it is not anticipated that there will be many further changes in the location of our China missionaries.

GENERAL WORKERS

We are hoping that Dr. Walline, upon invitation of the Board, will make a trip to the United States by plane to attend the Staff Conference to be held at Buck Hill Falls February 2-5, and to consult with Board executives in regard to the situation in China. Mrs. Walline has left Shanghai for Hongkong, with the expectation that she will take over the management of the Phillips House in case we complete arrangements for its use during this emergency. Their daughter, Anne, sailed for the United States on the S.S. Breckenridge, to study at Northfield School for Girls.

It is expected that Miss Margaret Frame and Dr. Everett Murray will remain in charge of the China Council office in Shanghai.

Plans have been completed for Mr. Harold G. Ruch, the newly appointed General Treasurer for the China Missions, to fly to Shanghai about the middle of January. After consultation with Mr. Lanning, Mr. Ruch will take charge of the treasury work in Hongkong, with Mr. Lanning remaining in Shanghai.

Other General Workers in Shanghai:

Dr. W. P. Mills arrived December 17th, following a furlough in the U.S., and has taken up his work with the National Christian Council.
Rev. Henry D. Jones - Planning to remain in Shanghai in the event of a turn-over.
Dr. Wm. P. Fenn - Possible later location in Hongkong.
Rev. and Mrs. Myron Terry - The Christian Literature Society plans for them to move to Hongkong.
Dr. and Mrs. Reuben A. Torrey
Mr. and Mrs. Roy A. Lanning
Mr. and Mrs. Roy L. Creighton
Mr. Arthur C. Owens - Continuing as Principal of the Shanghai American School.

NORTH CHINA

At Yenching University, now in the Communist-controlled area:
Dr. and Mrs. R. C. Sailer, Dr. and Mrs. Louis E. Wolferz, Mr. and Mrs. Sam Dean, Dr. and Mrs. Sam Moffett, Rev. and Mrs. James M. Crothers, and Miss Nancy Cochran. Miss Cochran, who was already serving on the staff of Yenching University, was appointed as a regular missionary of the Board December 21, 1948.

In Peiping city:
Dr. H. E. Henke, Miss Margaret Barnes, Rev. and Mrs. Robert C. Miller, and Rev. and Mrs. H. M. W. Leiper. The Leipers' second child, Heather Elizabeth Leiper, was born December 16th.

In Paoting, under Communist control:
Miss Minnie C. Witmer and Miss Florence L. Logan. During the fighting, Miss Witmer and Miss Logan took refuge at a village a few miles outside of the city, but have now returned and resumed their work. The turn-over was accompanied by considerable destruction of mission property in Paoting.

In Shanghai:
Dr. and Mrs. Ralph Lewis - Dr. Lewis assisting in the distribution of medical supplies, Mrs. Lewis teaching in the American School.
Mrs. H. E. Henke and daughter - Mrs. Henke teaching inthe American School.
Mrs. Richard E. Jenness - Will work among Mandarin-speaking people in Shanghai.
Rev. and Mrs. Wallace C. Merwin - Mr. Merwin assisting in management of the Missions Building and in the Associated Mission Treasurers' office.

Temporary relocations:
Dr. and Mrs. Williams Cochran and Miss Sara Perkins have arrived in Canton by this time.
Rev. and Mrs. Charles W. Riddle have arrived in India. Address: Ewing Christian College, Allahabad, U.P., India.

En route to the U.S. on the S.S. General Breckenridge, due San Francisco about Jan. 25.

Mr. and Mrs. M. G. Tewksbury)
Mr. Henry C. Fenn and son, Courtenay) Mr. Tewksbury and Mr. Fenn plan to complete the preparation of language school lessons in cooperation with the Chinese language school at New Haven.

SHANTUNG

In Tsinan, under Communist control:
Dr. and Mrs. H. P. Lair, Miss Helen McClain, Rev. and Mrs. E. John Hamlin, Rev. L. J. Davies (N.R.)

In Hsuchow, also under Communist control:
Rev. and Mrs. Deane C. Walter. Word has been received through a Chinese pastor that they are well and busy. There has been no direct communication since the fall of the city.

In Tsingtao:
Rev. and Mrs. D. K. West, Rev. and Mrs. Kenneth Wilson, Rev. and Mrs. Gordon Mahy, Miss Irene Forsythe, and Rev. Richard Bryant. Mr. Bryant expected to be married on New Year's Eve to Miss Evelyn Coovert of the Lutheran Mission, and to return to Tsinan with her.

In Foochow, Fukien Province, where the Cheeloo Medical College is carrying on its work: Dr. Annie V. Scott, Miss Hazel Myers, Dr. and Mrs. Paul J. Laube, and Dr. and Mrs. James L. R. Young.

Dr. A. N. MacLeod is teaching at North China Theological Seminary on its temporary campus at Wusih, Kiangsu, while Mrs. MacLeod and their son are in Shanghai.

Temporary relocations:
Rev. and Mrs. W. B. Martin have reached Canton and will carry on their visual program from that center.
Miss Mary L. Donaldson is now in India. Address: Care of Inter-Mission Business Office, Post Office Box 92, Bombay, India.
Rev. and Mrs. Bruce Morgan - In Tsingtao, expecting to go to India shortly.
Dr. and Mrs. Marshall Welles - In Tsingtao; probable temporary transfer to Bangkok to take charge of the hospital there.
Rev. and Mrs. Charles C. West) With the Cheeloo University Colleges of Arts and
Mrs. Arthur P. Jacot) Sciences at Hangchow, Chekiang Province.
Mr. and Mrs. Ira H. Holland - Will probably be loaned to the Y.M.C.A. for supervision of the program of the Y.M.C.A. in Korea.
Miss Martha Wylie - At Hackett Medical Center, Canton, as previously reported.

EAST CHINA

At their regular stations:
Hangchow: Rev. and Mrs. Kepler Van Evera, Dr. and Mrs. Clarence Day, Mr. and Mrs. Roy S. Lautenschlager, Miss Hilma Madelaire.
Ningpo: Dr. and Mrs. E. M. Smith, Miss Esther Gauss, Mr. and Mrs. Arthur March.
Shanghai: Rev. and Mrs. Wilmot Boone, Miss Grace Darling, Miss Bessie Hille.
Soochow: Miss Elsa M. Logan, Miss Doris Caldwell.

In Shanghai:
Miss Jane Arp - assisting in the China Council office
Rev. and Mrs. Richard Norton. Their first child, Eileen Joy, was born the end of December. Future plans uncertain.
Rev. and Mrs. Paul R. Lindholm - Participating in Soochow program from Shanghai.

Temporary relocations:
Rev. and Mrs. Earle R. Harvey - Expected to leave for India by air January 3rd. Address: Care of Inter-Mission Business Office, P.O. Box 92, Bombay, India.
Rev. and Mrs. Laurence Judd - In Siam as previously reported. A cable reports the birth of Patrick Arthur Judd, January 6th at Bangkok.
En route to the U.S. on the S.S. General Breckenridge, due San Francisco about Jan. 25.

Dr. and Mrs. D. A. Irwin - Health.

Mr. and Mrs. Ralph M. White are en route to the U.S. by plane via Anchorage, Alaska.

KIANGAN

In Nanking:
Dr. and Mrs. C. Stanley Smith, Dr. and Mrs. J. Horton Daniels, Rev. Theodore F. Romig, Miss Ruth Chester, Miss Elsie Priest (affiliated) and Rev. Darius Swann.

In Shanghai:
Dr. and Mrs. J. Claude Thomson - Plans uncertain.
Miss Dorothy Clawson - Assisting in Nantao Institute clinic.
Miss Dorothy Wagner - Assisting in the China Council office for the present.

Temporary relocations:
Miss Sarah Wylie is now in Siam. Address: American Presbyterian Mission, 138 Sathorn Road, Bangkok, Siam.
Rev. David B. Van Dyck - In Hunan, probably at Chenhsien.
Dr. and Mrs. Fred Scovel - In Canton as previously reported.

En route to the U.S. on the S.S. General Breckenridge, due San Francisco about Jan. 25.

Dr. and Mrs. Harris G. Hilscher - Health
Rev. and Mrs. Clifford E. Chaffee and children.

HUNAN

At their regular stations:
Changsha: Miss Ethel Davis, Miss Gertrud Bayless.
Changteh: Dr. and Mrs. George Tootell.
Chenhsien: Miss Muriel Boone
Hengyang: Miss Lucinda Gernhardt.
Siangtan: Rev. and Mrs. E. J. Bannan, Dr. and Mrs. Frank Newman, Miss Josephine Wilson, Miss Margaret Bayley.

In Canton:
Mr. and Mrs. Charles W. Harken - Awaiting decision as to service in Hunan or South China.

In Shanghai:
Miss Mary Edna Smith - Plans uncertain.

En route to the U.S. on the S. S. General Breckenridge, due S.F. about January 25th.
Rev. and Mrs. Raymond F. Kepler and children - Health

SOUTH CHINA AND HAINAN

Conditions in South China and Hainan are not gravely affected by the present political situation. The program is going on with unusual opportunities of service. No changes in the location of any missionaries are anticipated.

* * * * * * * * * * * * * * * * *

At the December meeting of the Board, the following cablegram was authorized to be sent to the field:

"WE, THE MEMBERS OF THE BOARD AND EXECUTIVE STAFF, SEND TO YOU, OUR CHINESE AND MISSIONARY COLLEAGUES IN CHINA, OUR CHRISTMAS GREETINGS STOP THE UNIFYING AND REDEEMING WORD MADE FLESH AT BETHLEHEM IS BEING REVEALED THROUGH YOU TO A DIVIDED AND SUFFERING PEOPLE WE GIVE THANKS TO GOD FOR YOUR STEADFAST DEVOTION AND SIGNIFICANT WITNESS WE PRAY THAT HE WILL CONTINUE TO PROTECT AND GUIDE YOU THROUGH THE UNCERTAIN PATHS OF THE NEW YEAR HIS ATONING LOVE AND SAVING POWER EXPRESSED IN THE HOLY CHILD WILL NOT FAIL YOU"

This message expresses the gratitude that we all feel for the courageous devotion and steadfast loyalty of our China personnel. We must not fail these friends and colleagues. Let us remember them and their Chinese co-workers regularly in our prayers.

We have been greatly heartened at this time by the very generous gift of one million dollars to the Foreign Board, made by a Chinese Christian layman. The donor has asked that his name not be made public, but he is known personally to many of our China missionaries. It was my privilege to present him to the Board at its December meeting. His humble spirit and modest statement of the meaning of the Christian mission to China in the present crisis were most impressive. True to that great characteristic of the Chinese - respect for the aged and concern for their care - this gift, by the designation of the donor, is to used to provide housing and other essential services for the retired missionaries of our Board. The plan calls for the securing of a suitable site in Southern California and the erection of a group of modest homes to form a small community. The plan will provide for a social center, a common dining hall for those desiring such service, and an infirmary for those partially or wholly dependent on others for their care. Mr. C. A. Steele and I will be in Southern California later this month to participate in the survey and development of the plans. This gift reflects the wonderful spirit of the Church in China.

Sincerely yours,

Lloyd S. Ruland

"There is a place where spirits blend,
Where friend holds fellowship with friend.
Tho' sundered far, by faith they meet
Around one common Mercy Seat."

A missionary from Iran expressed the feeling of many when he said that the Home Church and the Boards are quick to emphasize the need for personnel and funds in the carrying forward of the Christian World Mission, but they tend to neglect the third essential, prayer, without which the other two are completely inadequate. In the belief that he is right, the Board of Foreign Missions is addressing all groups which have a relationship to a specific missionary, urging that this year be a year of prayer as never before.

Testimony by missionaries to the necessity of Prayer Partners:

Following are quotations from letters or verbal requests of various missionaries:

"The harvest field is so great and the laborers so few that it is extremely difficult to know just where to locate the few forces which we have at our disposal. We covet your earnest prayers. Our enthusiasm and anticipation are not enough. We do need prayer and a lot of it. That is our chief reason for sending you this circular letter just before we start back. We want you to pray for us as we go, and we shall certainly be praying for you, that together all of us may march forward to the glory of our Lord." (Colombia)

"Because the Board of Foreign Missions has requested a five year plan for the work of the Missions, we have been thinking in terms of the future. We would ask for your prayers that the plans we are making for His work here may be in accord with His will, and that the heart of the Church may be touched to give to the cause of Foreign Missions, as well as to other phases of the work of the Kingdom. At this point, we would like to remind you of our day in the Year Book of Prayer for Missions, and we would like to ask your special prayers on this day. We need your prayers each day, for of ourselves we can do nothing."
(Venezuela)

"We have much for which to be thankful in that progress has been made since the first missionaries returned to find our property occupied by the military and much of our work at a standstill. There is much to be done, and our trust is that you will share with us in remembering each phase of the work in prayer. Many of our problems grow out of the chaotic condition of the nation itself. Over eight years of war against foreign aggression, followed by civil war has exhausted the resources and strength of the people. A phenomenal and constantly skyrocketing inflation affects the daily lives of all the people and bears on many of our church problems. Pray for the peace of China and for progress economically, politically, spiritually.

The fields are ripe unto the harvest, and the people, especially in the country areas, are hungry for that help and hope which can be found only in the Gospel of Christ. Pray that there may be unity and strength and cooperation among the Chinese Christians to bend every effort toward gathering in this harvest, toward taking advantage of this golden opportunity for evangelism.

It is the desire of our Mission Board to turn over administration of the work to the Chinese as quickly as possible. This implies great responsibility for them. Pray that they may be given wisdom and understanding and rise to the occasion.


Village Church

Pray for the youth of China who have grown up under the strain of invasion and refugeeing; these conditions are reflected in the Middle Schools where a spirit of lawlessness prevails. Our prayer is that Christian Middle Schools may set a standard of high character that will influence social conditions. Past progress represents answers to prayer - yours and ours; future progress depends upon continued Prayer. Won't you join us in this ministry?" (China)

"Prayer is the great need in our work, for only God's power can accomplish anything of eternal worth." (India)

A new missionary to Siam writes:

"We are interested in praying churches that will not feel their support is finished with a gift of money, because we desire their earnest Prayer on our behalf."

Value to the Home Church of the Prayer Fellowship:

"I am happy to report that the local congregation has been impressed by our new missionary in a remarkable way. We rejoice in the growing interest of this people in the world-wide cause of Jesus Christ. There is a prayer interest gripping the hearts of the people that is wonderful to see."

"It has been a fortunate thing for us to adopt a missionary. This has taken work and Prayer to lift the missionary vision of our local church. I believe this may lead us into new life."

"I trust through this connection to awaken our people to the value of their prayer, as well as to accomplish through prayer from home a job that is vital on the field. I am sure that we will be blessed of God throughout, if we keep our lives in tune with Him."

SUGGESTIONS

1. Let your missionaries be remembered by name in Prayer from the pulpit and by the church members in their homes.

2. Make known, well in advance, the missionary's day in the Year Book of Prayer, and let a special volume of prayer rise to God on that day.

3. Appoint an individual or a committee to correspond with the missionary, asking for special prayer-objects so that the group at home may join with the missionary in prayer for common objectives. In turn, let the missionary know what are the needs in the life of the church so that the missionary and the church may pray together.

4. Include in prayer the missionary's National associates in school, hospital, church and community. The Church of Christ is one church, and all workers with Him are partners.

5. Promote the "Guild of Intercessors" for the shut-ins and others unable to attend church services. See special page each month in "Outreach."

Significant statements are found in "Prayer for Missions" by Prof. Gustav Warneck, quoted in the Diamond Jubilee issue of "Down Mexico Way." Some of these nuggets are:

"Prayer is a great power in the Kingdom of God."

"In Missions, in particular, we need the strengthening which is in prayer. For in face of the magnitude of the task set before us in Jesus' commission, there sweeps over us an overwhelming sense of the insufficiency of all human power, which must discourage us were it not that prayer is made to stand beside, nay before, work."

"We cannot, point blank, ask every one to pray for Missions. It is much more difficult to pray for Missions than to give to them. It was His disciples whom Jesus asked to pray the Lord of the harvest that He would send forth laborers into His harvest, and St. Paul besought the brethren for their prayers on his behalf. We can only really pray for Missions, if we habitually lead a life of prayer, and a life of prayer can only be led if we have entered into a life of communion with God."

"What should be the content of prayer for Missions? There are certain principal points to be included: missionary workers; converts; those in authority in mission fields; and opponents of Missions. The question of workers is the vital question in Missions; for it is upon living personalities that the success of Missions pre-eminently depends."

"It is further of growing importance to pray for workers from among the Nationals, that they may possess personal assurance of faith, spiritual experience and moral strength of character, and such grounding in knowledge of Christian doctrine as to faith and life, as will enable them to become the leaders and pastors of their fellow countrymen."

"The missionary cause needs workers and needs givers, but most of all it needs intercessors--those whose prayer is persistent and faithful. God strengthen our faith and teach us to pray in secret, in twos, in threes, and in the Church, assured that no Prayer is offered in vain."

"Before Our Father's throne
We pour our ardent prayers;
Our fears, our hopes, our aims, are one,
Our comforts and our cares.

THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA
156 Fifth Avenue, New York 10, N.Y.

O C C A S I O N A L N E W S B U L L E T I N

The Board of Foreign Missions
of the Presbyterian Church in the
United States of America
156 Fifth Avenue
New York 10, N.Y.

No. 2 January, 1949

Herewith the second issue of "Occasional News Bulletin." The Board is ready to add other names to the mailing list for future issues.

William N. Wysham
Secretary for the Eastern Area

* * * * * *

BUDDHISTS PROMOTE CHRISTIANITY

"Some of the Buddhist leaders in Tokyo are giving much thought to the reform of their faith. A young film-slide producer plans to get out a series of films - strips or slides - for use among the temples (Buddhist) which will depict how Christianity is meeting human need around the world. Dr. D. T. Suzuki, an able Buddhist scholar, said that the most effective way to reform Buddhism was to increase the Christian enterprise. It is not surprising therefore that the young film producer wants a superior set of pictures telling the Christian program. The films will go to thousands of temples and will be the best kind of Christian propaganda." -- Herbert L. Seamans, Advisor on Religious Education to the Supreme Allied Command in Tokyo.

CAN YOU MATCH THIS?

A Batavia delegate to the Fifth General Assembly of the Church of Christ in China, in conversation with a Presbyterian missionary said: "In our Sunday School we have fourteen hundred. There are eight hundred fifty on our Church roll, too -- but," he added ruefully, "only eight huhdred come to service every Sunday."

LAYMEN ON THE JOB

On one part of an island in the Philippines there are five churches with a total membership of more than three thousand. Protestant missionary work began on that island less than fifty years ago. What is the secret of this rapid growth? It is the work of consecrated laymen. There are five parishes, divided into seventy districts. In each district there is a Sunday School conducted entirely by laymen and lay-women who are trained in quarterly institutes. Sunday Schools are natural feeders into the churches and their Christian Community programs are constantly reaching into new neighborhoods.

LABOR RELATIONS IN CHINA

At the Fifth General Assembly of the Church of Christ in China, convened in Soochow on October 18, a committee on Christian Service in Industrial Relations was set up, and every Synod and Presbytery was advised to follow suit. The Sunday nearest May 1 (the internationally recognized Labor Day) was set apart as Labor Day Sunday, and plans were made to implement the Commandment "six days shalt thou labor and do all they work."

The committee consists of three people. The Reverend Chang, of Shanghai, is a former engineer who built many of the railroads in China. An extremely wealthy man when he became a Christian, he prepared for the ministry and has since given himself entirely to preaching the Gospel. In six years he has built two congregations of working people. Elder K.S. Wong of Hangchow, who is the general secretary of the Y.M.C.A., and a very active layman, is the second member. His wide contacts make him of supreme value.
The third is layman Zia, a retired textile mill owner. Converted late in life, he said one day after a session on Christian Industrial Relations, "Oh that I had known all this while I was dealing with labor. How different things would have been." This committee will work with the National Christian Council Committee, correlating their planning and then particularizing the things needed for their own churches.

* * * * * *

A China missionary writes: "There are difficulties, but we have magnified them long enough. Let us now magnify the promises of God and the opportunities before us."

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OUT OF ADVERSITY

Last spring the Presbyterian Hospital at Kermanshah, Iran was severly damaged by fire. It seemed a terrible catastrophe. But in times of adversity, institutions as well as individuals learn who are their friends and gain new faith and purpose from this knowledge. Money for immediate repairs flowed in. The Anglo-Iranian Oil Company gave $5,000. The Kermanshah Petroleum Company gave $500. The Governor General headed the list of contributions totalling $684, from the local chapter of the Red Lion and Sun Society with his own gift of $100. Men in the Imperial Bank handed over $200. In addition to Christian contributions, money came from appreciative Jewish, Catholic and Moslem friends. One of the doctors in the hospital gave three months salary $480.

DEMAND EXCEEDS SUPPLY

Twenty tons of paper have reached Korea for printing Christian literature and sixty reams of cover stock is ready for shipment to the Korean Christian Literature Society. More paper is on order. Many Christian manuscripts are ready for publication, and the demand for Christian Literature far exceeds the supply.

* * * * * *

Writing from a crowded home in The Hague, Miss Ruth Ure says: "I felt guilty accepting a spare bedroom. But when my charming hostess pointed out the blanket over her sleeping baby, the sheets on my bed, the suit on herself and the clothes on the little girls, and proudly said they all came from the Church in America, I knew that her warm hospitality was just part of this marvelous exchange of love in God."

* * * * * *

In a public meeting a young Evangelical Seminary student in Colombia demanded to know the reason for the local priests vituperative opposition. He was told that religion was not a thing to be discussed but to be accepted. Said the young theolog, "You are mistaken, sir; whether or not to be discussed, it is to be lived" -- and the people applauded.

* * * * * *

"One of our projects that has excited not a little interest and publicity is a modest school for Japanese girls who are the wives of American men - some G.I., some civilians. We had to face the fact that at least three hundred such marriages had taken place with legal sanction in the Tokyo area alone and Congress has ruled that until December 28, 1948 the men may take their wives to America. When one of the girls came to me for help, I took her request to my Executive Committee. Result: our school. We teach English, Etiquette, Child Care, Cooking and Ethics in Government. It has been a joy to have this contact with these fine young couples and we commend them to the church women of America. You'll have to take over where we leave off." (Grace Kerr, former Presbyterian missionary, now in Tokyo, writing of a Y.W.C.A. work in a housing project for U.S. Army personnel)

CHALLENGE FROM JAPAN

Shanghai food prices already high have skyrocketed. Powdered milk, purchased early in October for $16 U.S. per five pound tin rose to $60 in a few days and now is not to be had at all. People leaving Shanghai can take only $25 worth of food out of the city. Merchants with canned goods still in stock are insisting on only one tin to a customer and they open each tin before it leaves the shop to make sure it will not be hoarded.

FROM SHANGHAI

A thousand people were baptized in Chiengmai Province (Siam) last year, and a large number who had been forced to deny their Lord during the woeful years of the war were restored. "The most potent factor in all this," writes Dr. E.C. Curt, "was the deep impression made by the fearless faith and devotion of Christian leaders under bitter persecution. The Reverend Boom Mee, pastor of our great First Church, was twice thrown into jail, once dragged through the streets in chains because of his efforts to strengthen the courage and faith of the churches under persecution. A faith men were willing to suffer and die for was something so startling it set people thinking. Then, too, the wide distribution of relief and medicine has produced a deep sense of gratitude. That Christian love was great enough to bridge the gap of race and creed to bring full help to men in need was something new under their sun."

EFFECTIVE WITNESS

* * * * * *

Under the G.I. Bill of Rights there are thirty-one United States veterans studying in Silliman University, Dumaguete, Philippine Islands, this year. These student veterans receive regular subsistence allowance from the United States Government. The University also receives from the same source payment for all school expenses, including the remuneration for books and school supplies incurred by the students.

* * * * * *

At the International Missionary Council meeting in Leiden, Holland in September, this challenge was flung at Christendom: "Is any group of people on the face of the earth unevangelizable? The followers of Christ have tended to consider the Jews such a group - and the Moslems. How wrong we have been! Shall we now consider communists such a group? Dare we label any community unevangelizable?" No one gave the answer -- there was no need. We know the power of God to win every individual and race and nation. We know the church, far from being afraid of Communists, must take the initiative and carry the gospel of redemption to Russia as well as to every Jew and Gentile alive. What a task to which to devote one's uttermost strength in unshakable confidence that Christ is eternal victor.

MISSIONS TO THE COMMUNISTS

October 10, is called The Double Tenth in China and is to the Chinese what July 4 is to us. The owner of the Canton Theatre, who is also chairman of the Theatre Guild and a warm hearted Christian, wanted a Double Tenth program that would mean something besides feasting, firecrackers and fun this year. Could the Synod office help him? They could. So instead of regular movie fare that day, the packed theatre participated in a Christian patriotic service and saw a religious picture, "Voice in the Wilderness", a Cathedral film. It was a huge success. So much so that other theatres in Canton are now asking for Christian "movies."

CHINESE THEATRE NEW STYLE

A consecrated Christian in a war time prison camp conceived the idea. "The spiritual exaltation that comes from great preaching is not enough," he reasoned. "Christ is for all of life. He must be found in the hands of the tillers of the soil, in the actions of those who labor in shops and offices, in the lawyer's briefs and the physician's prescriptions. He is for all of life." And so in Driebergen, Holland, a beautiful old mansion was purchased and on its grounds were put up barracks. And there this summer Dr. Jesse Baird, Moderator of our General Assembly, laid the corner stone of a fine new building for this institution for the training of lay leaders for full time Christian work as pastoral assistants, religious education directors, and in the field of social service. It is called "The Church and The World" and students from all walks of life flock to it. "The thing which impressed me most," writes Miss Ruth Ure, Board Secretary for Literature and Literacy and the Christian Home, and member of the Board's New Life Movement deputation to Europe, "is the calibre of the directors, all outstanding professional men and deeply earnest Christians, who believe that only through new spiritual stirring in the Church, can Holland come into godly life which should be hers."

NEW VENTURE IN HOLLAND

Sixty-two European theological students will study in America during 1948-49 on scholarships sponsored by the Department of Reconstruction of the World Council of Churches. Forty-three of them are new this year. Seven are from Czechozlovakia; Finland - 5, France - 5, Germany - 18, Holland - 4, Hungary - 3, Norway - 1. Thirty-five will study in the United States; eight in Canada. Note, these are theological students. There will be thousands of other students from other lands. What a field for the cultivation of World Friendship! Find out if any one of them is near you and see to it that he finds a Christian welcome in your home and in your church.

OUR OPPORTUNITY

As a result of the impetus to action given by the spring deputation of three American experts, Audio-Visual aids workshops have been held in many places. The most recently reported was an all-China Audio-Visual workshop held at the Bible Teachers Training School in Nanking, China. Dr. Arthur Rinden writes: "Representatives came from many different parts of China to take this practical training course in the actual use of Audio Visual aids. Although new programs which we expect our recently set up Committee on Mass Communications to get out, cannot be emplemented before autumn, steady advance is continuing in this field and a start has been made on producing recordings of Chinese Evangelistic music."

NEW METHODS

Tripoli, Lebanon, has one of the most effective and efficient hospitals in the world - Kennedy Memorial Hospital. It is small -- only four hundred beds -- and cramped quarters. But its ministry is a remarkable combination of medical and spiritual service. The Iraq Petroleum Company wanted to buy the hospital to serve its thousands of employees in Tripoli. But it's missionary head, Dr. Henry Boyes, said to them: "You can't buy what's going on in this hospital at any price. Such life can't be bought and isn't for sale."

YOU CAN'T BUY THIS

With our newspapers full of reports of continued destruction in China, a constructive note is most welcome. The last of October the addition of the fourth floor to the fine Synod Building in Canton was completed. In a big room on this new floor, the Audio-Visual offices, workshop, library and supply depot has been located. Yan Tsai Church, also in Canton, has just installed a fine new Hammond Organ. K.I.R.C. (what is left of the relief agency) gave the Synod a Dodge pick-up truck, and from army surplus the Synod has purchased a new 2500 Watt gasoline electric generator. "If only the plans for our hoped-for Broadcast Station were far enough along," writes the missionary, "we'd be ready to go to town."

GOOD NEWS

MISSIONARY February 25th, 1949

ARRIVALS IN THE U. S.

SIAM

Dr. and Mrs. John D. McDaniel, arriving New York February 2[illegible]. Address "56" temporarily

Mrs. Paul Eakin, due in San Francisco February 2[illegible]th. Stopping in California for a few days, then going on to Texas. Address c/o Mr. [illegible] E. [illegible], 3135 Gillespie, Dallas 4, Texas

CHANGES OF ADDRESSES - U. S.

Dr. J. Hester Hayne, 15409 Dickinson, Sherman Oaks, California. [illegible]

Rev. and Mrs. Kenneth [illegible] Kepler, [illegible], New Jersey

Miss Miriam E. Null, 45-176 King Street, Indio, California

Mr. and Mrs. Ralph M. White, 17[illegible], California

Miss Elizabeth C. Wright, Dr[illegible], Tennessee

INDIA

Miss Nellie H. Forger, 4435 No[illegible] Road, [illegible], Tennessee

Miss Florence Schafer, c/o Mrs. [illegible], Pittsburgh [illegible], Pennsylvania

SIAM

Dr. and Mrs. Howard E. Thomas (Re[illegible]), 700 [illegible] Street, [illegible], New York

WEST AFRICA

Mr. and Mrs. Leonard H. Chatterton, [illegible] Brown Bay, Fleetwood, going to [illegible], Wisconsin, c/o [illegible] Pratt, after a short stay there they go to Northern Wisconsin, then on to New York, arriving here 3/15/49

CHANGES OF ADDRESSES - FOREIGN

BRAZIL

Miss Claudine Slagle, Caixa [illegible], [illegible], Brazil, S. A.

CHINA

Mr. and Mrs. Ira H. Holland, c/o [illegible], American Presbyterian Mission, 136-6 Yung Chi Dong, Seoul, Korea

Rev. and Mrs. Richard B. Norton, American Presbyterian Mission, [illegible] Western Road, Bangkok, Siam.

Rev. Charles C. West, American Presb. [illegible] Mission, [illegible], Chungking, China

Mrs. Charles C. West, Silliman University, [illegible], Philippine Islands

KOREA

Dr. and Mrs. Howard F. Moffett, [illegible] San Jung, Taegu, Korea

SIAM

Rev. Horace T. Ryburn, [illegible], Bangkok, Siam.

VENEZUELA

Rev. and Mrs. John H. Pinclary, [illegible]

MISCELLANEOUS

Mrs. D. R. Edwards (Chile) [illegible] on health furlough, sailing from Valparaiso on [illegible] and is due in New York Apr. 17th.

Mr. Stuart [illegible], [illegible]

Dr. J. L. Dodds, Hotel [illegible] 3-28

Dr. and Mrs. A. [illegible] should reach the U. S. in [illegible]